

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, AUGUST 25, 1904.

VOL. VI, NO. 34.

Our Query Column.

Matthew 18:18.

A brother wants an explanation of this passage: "What things soever ye bind on earth shall be bound in heaven; and what things soever ye loose on earth shall be loosed in heaven."

This is very much like the former saying of Jesus to Peter, in Mat. 16:19, and somewhat like a later one of his, in John 20:23.

The earliest one was spoken to Peter; the second one had reference to a church, and the third was addressed specially to the apostles. The first referred to teaching and conduct of affairs of the kingdom in general; the second was spoken, specially about forgiving an erring brother, though its application is general, and the last has reference only to forgiving sins.

In general, it may be said, that the Lord made the church, that is each local congregation, the custodian of his interests and the executor of his will. Whatever he does now in respect of doctrine or missions, of discipline, edification or education will be done through the churches. If the Gospel is preached they must do it; if forgiveness of sins is proclaimed with the conditions of it, they must do it. If they fail or refuse to do it, it will not, cannot be done. And as they go on their appointed mission, performing the work assigned them, they have the authority of heaven behind them and the seal of heaven on their ministry, both of mercy and judgment, both of doctrine and evangelization. What they bind, heaven binds; what they loose, heaven looses. This was said of the apostles especially, and Peter in particular, because they were the divinely appointed and inspired agents for carrying out the work the Lord has committed to his people. Any man who is saved knows the way to be saved and therefore has the key to the kingdom of heaven. He can admit others by showing the way; he is a steward of God's household and ought to know what a mighty responsibility is on him.

Errata and Errata.

On page 12, under item 11 of the Convention Minutes this omission occurs: After the words "for Statistical Secretary," the name of S. G. Cooper is omitted, together with the words "and for Treasurer." This makes it appear that J. P. Brown was elected statistical secretary instead of S. G. Cooper, and that there was no election for treasurer. This omission was made by the printer and I as proof reader failed to catch it, as is shown by re-

ferring to my manuscript journal which I have preserved and now have in my possession. I regret that notwithstanding the fact I read carefully over the proofs three times, I failed to observe this great error until my attention was called to it. Fortunately for all concerned, I have it correct on page 2 under "officers of the convention."

With reference to those errors pointed out by Secretary Rowe in THE BAPTIST of August 11, I find by referring to his manuscript, that the "amount expended for houses of worship," is written "\$30100." It will thus be seen that the figures were not pointed off, and no ciphers written in the cents column to indicate whether or not all these figures belonged in the dollar column.

In view of the fact that ciphers are written in the cents column in connection with the figures in the items enumerated just preceding this one, my printer and I, after discussing the matter, concluded that \$301.00 was the amount intended to be named by our Secretary.

Again, by referring to Bro. Rowe's manuscript, giving receipts of the Convention Board, I find that there are absolutely no figures written in the line after the words "Tippah Association."

In the case of the other errors pointed out by Sec. Rowe, with reference to the amounts contributed by the Gloster and Hazlehurst churches, Bro. Rowe is right. The fault was with the proof reader, for which I humbly beg pardon. These statements are made because I believe they are due the brethren who have entrusted their work to my hands, and especially to those who are affected by these errors.

JOHN P. HEMBY,
Rec. Sec. Con.

Opportunities.

All are alike in that opportunities come to all, but all are unlike in the kind of opportunity and the time at which it comes. Few complaints are oftener upon the lips of the faint-hearted than the supposed lack of opportunity. "If I only had half a chance," men say, and while they say it those who hear them know they would let it slip, because they are not using what they have. One sure way to miss the opportunities that do come is to be sighing all the while for the opportunities of others.

"The chance of a life time," as men call a big opening into material wealth, comes onto a few, but the chances of a life-time for the securing and using the very best of all things come day by day to all. The greatest, as the most necessary things in the world, are free to all. And opportuni-

ties with regard to the true wealth of life are common to all.

The wealth of life does not consist in what a man possesses, or only one in a million would be rich, but life's wealth consists in those spiritual qualities which all may bestow, and so none need be poor. The wealth of life is measured by its love and sympathy, its richness of heart and its constancy of service. For the exercise of these qualities opportunities are as plentiful as moments to the hour. As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith, is but another way of saying: Make each moment of life one of loving service. Such service is possible to all, and by it each will at last be judged.

It is not without comfort that we know that we shall ultimately be judged by our opportunities. "Thou didst well that it was in thine heart," even though the opportunity to make the heart's thought materialize never presented itself. But opportunities to do the will of God are contemporaneous with life. The desire to serve him is independent of the tools with which it works, and life lived in His name "makes even drudgery divine."—Episcopal Recorder.

Treasurer of Convention Board.

In the meeting at Hattiesburg Secretary Rowe was instructed to assist Treasurer Leavell in his work because of sickness. Since the departure of Bro. Leavell unto God, Bro. Rowe has been acting as treasurer, and will continue to do so until the regular meeting of the Board in November, unless some member asks that the vacancy be filled immediately.

H. F. SPROLES, Pres.

Notice.

The Central Baptist Association will meet with the Bethesda Church, Hinds County, Miss., 10 miles south of Raymond and 6 miles north west of Terry on Friday before the 2nd Sunday in October next. We earnestly request the delegates and visitors to the association to notify the undersigned, as soon as possible, at Midway, Hinds Co., Miss., how they are coming, whether by private conveyance or on the train all who come on the train will please state whether they will get off the cars at Terry or Raymond so that we may know where to send conveyances to meet them. The conveyances will meet them only on Friday.

R. L. GRANBERRY, Chair.
Com. on Hospitality.

NOCTURNA.

In gemiscentis Anamae Meditatio.

BY LEO XIII.

[The following poem was dictated by the Pope when he was on his deathbed.]

Patalis ruit hora, Leo; jam tempus abire est,
Pro meritisque viam carpere perpetuum.

Quae te sors maneat? caelum sperare inebant,
Largus contulerat quae tibi dona Deus.

At summae claves, immenso pondere munus
Tot tibi gestum annos, haec meditare gemens:

Qui namque in populis excelsa praestat honore,
Hei misero, poenas acris inde huet.

Hae inter trepidi dulcis saccurrunt imago;
Dulcior atque animo vox sonat alloqui:

Quid te tanta premis formido? aevique peracti
Quid seriem repetens, tristia corde foves?

Christus adest miserans: humili veniamque roganti
Erratum, ah fidati eluet omne tibi.

AT NIGHTFALL.

The Meditation of a Troubled Spirit.

(A TRANSLATION.)

Leo, the destined hour! Now must thou hence
And, as thy merits, take the endless way.

What lot awaits thee? Heavenly joy, thy gifts
Which God had freely given, bade thee hope—

But the great Keys! A trust of mighty weight
And borne so long—thou groanest at the thought;

For he who leads in honor all the rest
Must, if he fail, the keener suffering bear.

Amid thy fears, there comes a gentle face,
A gentler voice speaks comfort to the heart:

"Why does fear shake thee? Why, on gazing back
O'er thy long past, should sadness stir thy soul?

"The pitying Christ is here: He gives his grace
To those that seek. Have faith—He beareth all."

"Church Discipline."

Under the above caption, I notice an article from Bro. W. S. Varnado in THE BAPTIST of Aug. 4, 1904, to which I reply with pleasure. Bro. V. says he "can not see matters just as Bro. Thompson does unless he misunderstands him." Brother, I am not surprised at that at all, for the simple reason that you have dropped the original question and have introduced a new one, as the title of your article plainly proves. The reference you give, Mark 11:25, has never been questioned by me, and what it teaches I contend for as much as you or any other person, but, my brother, I deny that Mark 11:25, is the rule or law that governs what you admit to be a sin against God, drunkenness.

Again, I repeat, that you cannot take the Scriptural rule governing a personal offense and apply it to a general offense. But this is what you contend for to such an extent that you have lost sight of the real issue and have substituted your feelings for the plain teachings of God's Word.

Brother V., with some degree of pleasure, calls in question a reference I gave to sustain the position I have taken, that a church is not justified in forgiving drunkenness. The passage is 2 Thes. 3:6, and Brother V.'s conclusions are that the passage means, "he that liveth in sin." Well, brother, there is no difference with us con-

cerning the passage, for that is just what "a member" does who gets drunk, he lives in sin and that is the reason that any church of Jesus Christ in the light of God's Word should withdraw fellowship from every brother that gets drunk, for that is one of the sins that constitutes disorderly walking.

The next point I notice is, Bro. V.'s exposition of Gal. 6:1, and on this he says: "All that I have said refers to a brother overtaken in a fault." I commend your sympathy brother, but want to tell you, the position I have taken in connection with "Piney Woods Pastor's question, refers to a brother who overtakes the fault and thereby gets drunk. Of course in this connection, brother V. pleads for the restoration of a brother, but I want to tell you brother, that you can't restore the thing or person that is not put away from you. You can't reinstate the thing or person that has not been disinstated. Brother V., your article is a good one, but you are off the subject. You selected a subject that was not under consideration, to-wit:

1. "Church Discipline." The real issue is, The Extent of Church Discipline.

2. Your discussion is, Forgiveness, Personal Forgiveness.

3. The character by which you propose to prove your proposition, is "a man overtaken in a fault," when the question is concerning the man who overtakes the fault.

I respectfully refer you to "Piney Woods Pastor's" question, and ask you to give book, chapter and verse, that authorizes a church to forgive a member who gets drunk and at the same time retain him in fellowship.

Very respectfully,
JOHN THOMPSON.
On the Wing, Miss.

"Grow In Grace."

The way farer, robbed of his coat, also gave his cloak. He had attended "High" school, with a Teacher Supreme and had learned the "Golden Rule" and love for enemies.

A boy was away at school. When he prayed at night, his school-mates laughed; but still he prayed, until their laughter turned to prayer, and it was the rule of the school.

Here was grit and grace learned at a mother's knee. She had told him so. Children absorb much from mother and, in fact, she has more to do with the world than some imagine. Let "Hannah" live forever! It will be sad when she dies!

A seed falls in the earth. It dies and grows and birds lodge in the branches.

To grow in grace, we "die daily" and out of dead self, rise to better things. God gives the environs and we must struggle and climb into the light—shake off the hull and see the glowing sun.

In death there is life! Search a book, compel thought, and the mind grows, as also the soul, if the book and thought be worthy. Then give the child "The Book," and let him learn to

pray, and in manhood's stature, we will find him strong and hale.

J. E. PHILLIPS.

Every-day Religion.

In certain circles the mistaken notion is entertained that so-called spiritual visions and ecstatic experiences are evidences of exalted piety. Such a distorted idea of religion leads to the convent and cloister and to the development of a sentimental, effeminate type of Christianity. Such, however, is not the impression we get of religion from the gospel of Jesus. The piety He inculcates and illustrates is one of service. He went about doing good. He constantly emphasizes everyday religion in its practical bearings upon human life. By parable and miracle, by precept and example, He reveals to us the tender interest He takes in man's bodily wants. He heals the sick, cures the maimed, feeds the hungry, delivers from demoniacal possession, as well as restores, the erring and pardons the sinner. He is the Savior of man in his totality—body, soul and spirit. He not only feeds the hungry, but places them upon their feet so that they can help and feed themselves. The humanitarian side of religion is made prominent all through the New Testament, and today society is just beginning seriously to consider the practical teachings of Jesus of Nazareth.

In the work of rescue man's entire nature must be fed and clothed and sheltered and taught to help himself. He must not only be taught how to make money, but how to use it. Christianity, with its loving hand, must enter the hovel of the poor and teach lessons of cleanliness, sobriety and thrift. There is something more implied in converting a man than getting him forward for prayers and making a public confession of Christ. All that is good as preliminary work, but it is only the entering wedge—the initial step. In our efforts to uplift and save men, we should follow in the steps of our divine Exemplar, who bore our infirmities and carried our sorrows.—Christian Uplook.

Who Is My Neighbor?

A REMINISCENCE.

"But he being willing to justify himself, said unto Jesus, And who is my neighbor?" etc. Now this lesson does not pretend to answer the question as to who is neighbor to me, but rather it shifts the responsibility and requires at my hands, a ready service to every man I find in distress, be he friend or foe. Now if this constitutes the ground of neighbor or friend, then without this disposition in the heart there would be no neighbors. But is it right to love the good Samaritan more than we do the Priest or the Levite? It is the law of our nature, and we involuntarily do so whether it is right or not. Did not Jesus command the woman and say that she loved him most because he had done most for her? And while God so loved the world, that did not love him, that he gave his only begotten Son to die for them, will not that same love sometime reach its

bound? And all mankind will realize that God himself loves them most who loves him most?

"Ye are my friends if you do whatsoever I commanded you." Now, if he would die for his enemies what would he not do for his friends? But I began with humanity only, and already I have far exceeded my bound.

I hope sometime, somehow, somewhere I have been neighbor to some poor suffering one, who felt himself beaten, bruised or forsaken, for I tell you there are many such in this old sin-smitten world; and being myself one of the suffering ones I feel and have felt, many times, the touch of both the Priest or Levite and that of the good Samaritan. And I tell you that with me there is a great difference. Oh, I wish I could feel more forgiveness for the Priest and love the Levite better, but in spite of all that I can do, my overflowing love goes toward the good Samaritan, blessing on his head forevermore.

One of those good Samaritans I met on the train between Grenada and Memphis in April 1897. I was going to the hospital. I had been in a very critical condition for twelve months, and was almost as helpless as an infant. This man was truly as a brother to me in every sense. He did not wait for me to get in his way or call on him. No sir; but my condition alone appealed to him, and he nobly and grandly helped me and did much to solace my heart in that dark hour. His name was Beavers, B. T. I think. If anybody reads this that is acquainted with this, to me good man, please tell him for me, that I still can think of him as an angel of mercy, and yet we both understood that he was a Methodist and I was a Baptist.

When I left the hospital it was night, and I had not improved any, was still helpless and consequently I was wondering in my mind how I would get to a lodging place, when suddenly just in front of me two old acquaintances met, and were having a jolly good time, and directly like, Bunyan's good Christian, they fell to conversing about the King's highway, and their journey to the celestial city. One of them I saw directly would be an easy victim at vanity fair. The other rather boasted that he could not easily be side-tracked, he did not walk on enchanted ground, in fact he said he was going much of the way by water. I instantly recognized him as a stalwart old Baptist whom I had previously met at the Baptist State Convention and whose name still occurs in almost every number of THE BAPTIST. When they left off talking I introduced myself for the purpose of asking Brother Baptist about a lodging place at Winona. He at once said the Hotel Hester was the place, he himself was going to stop there that very night. I then stated my unfortunate and almost helpless condition, and that I would surely appreciate very much if he would just assist me a little in getting to that place, as I had no one to help me, but to my surprise my condition made no appeal to him, so he turned away from me, but I pressed my

plea and asked him which side of the car we would get off on. He gruffly said, the left hand, (we were going south). When the car stopped, the good brother found other jolly friends and they all went out together talking and laughing merrily, but never so much as looking at me. I managed to get out, but the happy company was so engrossed in self they had no thought or care for me. I remained there alone in darkness till a good Samaritan came that way and took me up.

If the Lord is as unconcerned about this good brother as he was about me, I think he had better not risk it all the way by water. However I had a good night's lodging and easy conveyance the next day over to the southern depot, but the train being delayed on account of the Southern Baptist Convention train, I grew so weak and faint I could not sit up. So I got on the shady side of the house and laid down, and there another vain fellow found me, and while he walked to and fro he would contrast his condition with mine, and make the most despicable remarks about me, as if he was berating me. Thus I saw another man at a distance, that I thought I recognized. I beckoned him and he came to me. I said, Is that Bro. Rowe? He assured me that it was. The train by this time was slowing up. Hastily we transacted little business matter, then he just reached down with both hands, and with a gentleness that expressed a feeling he said, Now let me help you on that car. And as he took me up, he felt to me so good and strong, and I so weak, I could hardly realize the bliss of another being strength for me in my weakness. He did not leave off until he had found for me a good seat on the shady side of the car, and even then he assured me that he would not leave me, but previous arrangements compelled him to do so, and then there was so much effect in the very manner in which he did all this he can never know the gratitude I feel, for words utterly fail to express it, and he is yet so strong and I am so weak I have no opportunity of repaying the very least part of it, but if there should chance to be a Mephibosheth in his house surely I would not forget him, but I would bid him come and eat bread at my table.

And God forgive the ingrate in my family that would not do the same thing to the third or fourth generation. Now, in conclusion, I say again, who is my friend or neighbor? If the circumstances were reversed I think I would help every one of them with a hearty good will, yet, notwithstanding all, I love the good Samaritan better than the Priest or Levite.

JAMES L. ARNOLD.

Sunday-School Institutes.

Every county or at least every association should have a Sunday-school Institute, where all the pastors, Superintendents, and teachers could come together and better equip themselves for Sunday-school work. We should, at least, give as much attention to methods and appliances etc., in teaching the Bible as we do to our

secular school work. "The true Sunday-school exists for instruction and worship. It ministers, therefore, to both head and heart. It seeks the moral as well as the intellectual and aims at character as well as knowledge."

We want to meet every association that we possibly can and hope the pastors will get their Superintendents and teachers to go, if they are not delegates, and let not fail to organize in each association or county. We cannot be at each association on Sunday and hope that we may get an hour Sunday-school on the day we can be there. I hope the pastors will think about some plan.

J. E. BYRD, S. S. M.

A New Church.

Reganton church came together Sunday last, and decided we would build a new church. In less than five minutes we raised two hundred dollars. We earnestly ask that other churches send us a small mite.

We are trying to do great things here for our Master. Send your offering to Sister Lucy Fisher, Reganton, Miss. It is a sure thing that we are going to have a new church.

Yours in His work,

W. E. FARR, Pastor Reganton Church.
August 15, 1904.

List of Appointments.

My appointments to first Sunday in September are as follows:

Plantersville (Lee County) Aug. 17.
Pleasant Hill (Lee County) Aug. 18.
Boughfalla (Lee County) Aug. 19.
Ballardsville (Lee County) Aug. 20.
Richmond Aug. 21.
Evergreen Aug. 22.
Oakley Aug. 25.
Clear Branch Aug. 28.
Soso Aug. 29.
Waynesboro Aug. 31.

J. E. BYRD.

Encouraging Without Reservation.

Optimism is whole-hearted. If a man believes in the divine outworking of events for the good of those who love God, let him be hearty and positive about it. When a company of Christian workers together agree that a certain plan is feasible, it is a dismal and unwholesome thing for the professing optimist to let fall the wet blanket of a dubious "but yet" over the company. To make frank and sensible and suggestive objections is one thing; to call up the ghosts of distant fears and dark forebodings is quite another. Some men who are, in the main, useful coworkers in any enterprise, imperil their own usefulness, and discourage their fellows, through habitually pulling back any hopeful suggestion by the string of "but." Enough there are who doubt and falter, and shake the head. More men are needed who will forget that there is such a word as "but."

—S. S. Times.

Event and Comment.

Dr. and Mrs. J. B. Searcy, of Biloxi, are resting awhile with the family of Dr. Lowrey, at Clinton. Sweet be the rest of you both, for you well deserve it.

Rev. T. T. Martin has had to cancel all his engagements during August and September on account of the severe illness of his child. We trust a speedy recovery may be had.

Rev. W. F. Yarborough, pastor of the First Baptist Church, Jackson, and family are visiting his sister, Mrs. Doty, near Pickens. They will probably be there ten days or more.

Rev. A. C. Watkins is arranging matters for his return to his much loved field of labor at Torreon, Mexico. He has been very closely confined at home in Clinton for a whole year, caring for his invalid wife, who went on over the river nearly a month ago.

Rev. W. V. Quisenberry, pastor at Ruston, La., is very much interested in Louisiana's effort to raise \$10,000 for Foreign Missions during the present Conventional year, and believes that this amount will be raised. This is a large undertaking for so few Baptists, but it can be done.

We regret to lose Dr. and Mrs. Stapleton of Hattiesburg from the working force of Baptists in Mississippi. Their many friends and correspondents will address them at Brownsville, Texas, whither they go to establish a sanitarium for consumptives. We shall expect to hear from Sister Stapleton through the columns of **THE BAPTIST**, at least occasionally.

The State Farmers' Institute and Industrial Convention will be held at the Agricultural and Mechanical College, Agricultural College, Miss., Aug. 31st, Sept 1st and 2d, 1904. The program is very elaborate and no doubt will be very satisfactory in its execution. Those who attend will be lodged in the Dormitory, and get meals for 25 cents. This meeting ought to tell on the Agricultural interests of Mississippi.

Dr. D. B. Gray, Cor. Sec'y of the Home Mission Board is on a tour among the churches in Mississippi. He put in his big, hopeful presence at our office last Saturday. On Sunday he preached to the church at Hazlehurst. He has on him the responsibility of one of the greatest departments of our denominational work. There are many difficulties, but the outlook is full of hope. Let Mississippi especially lend him her co-operation.

The notable address of Dr. Augustus H. Strong, delivered at Cleveland on "Our Denominational Outlook," can be had in moderate quantities for circulation, upon application either to the American Baptist

Home Mission Society, 312 Fourth Avenue, N. Y. City, or the American Baptist Missionary Union, Tremont Temple, Boston, Mass., or to the American Baptist Publication Society, 1420 Chestnut St., Philadelphia. Stamps to cover postage should be included in the order.

Service, the new monthly to take the place of *The Baptist Union*, has sent out its announcement, according to which, the first number will bear the date of October, and will reach subscribers about the 20th of September, in time for those who take the Christian Culture Courses to prepare that work. The price will be the same as that of *The Baptist Union*, \$1.00 per annum. It is announced to be published by the B. Y. P. U. of A., Chicago.

Rev. J. B. Quin of McComb, has recently been assisted in a meeting at Union Hall, near Brookhaven, by Rev. A. P. Pugh, also of McComb. Six were added unto the church and the work there greatly strengthened.

Pastor A. L. O'Briant has resigned at Florence. This leaves a good church without a pastor and it also leaves a good pastor for some other church. Bro. O'Briant has done a good work at Florence and the church is in good condition for his successor.

Since the first of January last one country pastor has sent in 51 cash subscriptions. This should serve as an encouragement to the more timid pastors. All could not do so well as this brother, if they were to do their best, but many could. Many pastors seem to be taking hold in dead earnest for extending the circulation of **THE BAPTIST**. We are very grateful to all such, for Christ's sake.

The reports from week to week of the gracious meetings throughout the State are positively refreshing. Hundreds are being added to the churches every week and the accounts almost invariably include the statement that "the church was greatly strengthened." Also, we have noticed that a revival of interest in **THE BAPTIST** frequently follows one of those gracious meetings. At the close of one meeting we received from the community 24 new subscribers.

Home.

I spent the first week in August at my old home church, Crooked Creek, in Lawrence County. It was here I was converted under the preaching of Bro. R. Drummonds—he is now pastor. Many sacred memories cling about the old home and church.

Had a good meeting, some six or seven united with the church. Looked again into the faces of some of the noblest people of the earth. This is a noble old church—God has laid his hand on five young men of this church, and called them to preach—since I was ordained. Blessings be on the pastor.

As much as the distinguished gentleman would like to see the Baptists, the sect everywhere spoken against, annihilated, his eyes will never behold the scene, for it is written, "The gates of hell shall not prevail against you." As true Bible knowledge increases, of course, baby sprinkling will decrease.

PLEASANT HILL.

I spent six days with Bro. Buckley and his church at Pleasant Hill. We had a meeting of great power: 13 added to the church. The people of this good church know how to help a man preach. Church showed its appreciation in a telling way.

Church News.

Rev. J. R. Johnston, of Gloster, is in a meeting this week with pastor Chapman at Polkville.

Rev. J. O. Crawford, of Clinton, is in a meeting this week with pastor Morgan Mason, at Hurricane, Ala.

Rev. J. B. Quin of McComb, has recently been assisted in a meeting at Union Hall, near Brookhaven, by Rev. A. P. Pugh, also of McComb. Six were added unto the church and the work there greatly strengthened.

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Paid me more than any church in the country ever did before, \$32.50. Bro. Buckley has done a great work here. Buckley and Drummonds have been a great blessing to the State. God bless the people. I go Wednesday to Ossyka for a ten days meeting, will not all who read this pray for the meeting?

JNO. P. CULPEPPER.

East Fork.

A great meeting was closed here on Friday of last week. Bro. S. G. Cooper did some really fine preaching, and same was much blessed of God. There were fourteen admissions, nine of them by baptism. Others were much concerned.

East Fork now has nearly three hundred members. The call for another year was accepted and we feel that we will do greater things in the future.

To our God be all the praise.

T. C. SCHILEING.

August 22.

A Bargain.

We will send **THE BAPTIST** for \$2.00 to any new subscriber from the time his subscription and \$2.00 are received till January 1, 1906. In other words, we give it to you from the time your \$2.00 are received till January 1, 1906. Or still differently stated, we send you the paper 16 months for \$2.00, if you subscribe by September 1, or 15 months, if you subscribe by October 1, etc.

More Good Meetings.

My last notice left me in meeting at old Bethany and here, (Prentiss) which was cleverly reported by Elder I. P. Trotter who did the preaching in such excellent and acceptable manner. Eld. T. D. Bush proclaimed the Word at old Silver Creek church with great zeal and clearness and the Holy Spirit blessed the work wonderfully. The church was much revived and strengthened, I think, and about twenty additions.

Bassfield, a new church, was next. Eld. J. R. Carter, who has relatives there, was on a visit and started us off with two very excellent sermons on Lord's day. Except this and one sermon by Eld. J. J. W. Mathis, the pastor did the preaching for the meeting. A good quiet meeting that was a blessing to the promising young town. Six excellent members were added to the little band which now numbers 29.

Ebenezer was my last church to hold its meeting. Eld. L. D. Posey called by on Saturday and preached the first sermon of the meeting and a good one it was indeed. The pastor did rest of the preaching to large and attentive congregations until close of meeting on Thursday evening when ten were baptized in a creek nearby, as one of the visible results of the meeting.

T. J. MOORE.

Prentiss, Miss., Aug 19, 1904.

Protracted Meetings.

Our first meeting began with New Zion church, Amite County, on the 3rd Sunday

THE BAPTIST.

in July. Bro. Mahaffey, a Mississippi College student, preached for us, whose labors were blessed of the Lord. Three were received by baptism and four by letter. The church was considerably strengthened.

TANGIPAHOA.

Our meeting began here the 4th Saturday in July, with Bro. W. R. Cooper of Itta Bena to do the preaching. Bro. Cooper preached some very helpful sermons which were heartily received by our people. The saints were made stronger and one convert was baptized.

HEBRON.

On the 1st Saturday in August, our meeting began at Hebron. The pastor preached for three days, and on Tuesday morning Bro. Tomlinson, of Ludlow, came to our assistance. Bro. Tomlinson told the sweet story of the gospel till Friday afternoon. The church was greatly revived. One was received by letter, and eight happy souls were baptized.

MT. ZION. (FRANKLIN COUNTY.)

The meeting began with this old church the 2nd Saturday in August. Bro. J. R. Johnston, of Gloster, preached, the people came in crowds and the Lord was there to bless His truth. As a result of the meeting, the membership was greatly revived; two received by restoration, and twenty-five were buried with their Lord in baptism.

The Lord has greatly blessed me this year. All glory and grace be to His name!

Yours in the Master's cause,
T. J. BARKSDALE.
Hustler, Miss., Aug. 18th, 1904

Two Meetings.

On Aug. 6th, I began a meeting at Oral church with Pastor A. A. Bryant. It was the first meeting in which I had ever assisted, but the Lord was with us and ten were added to the church by experience.

On the 13th, I began a meeting with Bro. Murry at Sanford. The Lord blessed us in the addition of thirty members. Twenty-five of whom were for baptism. More than two-thirds of the number being men.

To God be all the praise.

T. L. HALCOMB.

Jackson, Miss.

Good Meeting At Pittsboro.

On the first Sunday in August we commenced a meeting of days with our pastor, Rev. J. R. Sumner doing the preaching till the following Monday night when Rev. M. K. Thornton came and did the preaching for ten days—twenty-seven sermons during the ten days. The preacher did preach with power of the Spirit. The great crowds that attended the meeting was held almost spell-bound. The meeting broke at the water on Friday morning after our dear pastor had baptized fourteen candidates. We also received three by letter. If the meeting had lasted three days longer there would have been several more to join.

Bro. Thornton has strong faith in God

and preaches the gospel with unusual power.

A. A. BRUNER.

Aug. 21, 1904.

Meetings.

I have just closed my meetings.

Began with Bear Creek the third Sunday in July, with Bro. T. H. Wilson, of Webster Co., who did the preaching. Bro. Wilson is a great preacher. He captured the people with his sound preaching consecration. Five were baptized and four by letter.

New Zion the first Sunday in August. Bro. J. A. Nutt did the preaching and did it well. Received 3 by letter, 2 restored and 15 baptized, and one standing over for baptism.

McCool 4th Sunday in July. Bro. J. C. Farrar to do the preaching. He preaches with power, salvation by grace, without works. Received 6 by letter.

Chester 5th Sunday in July. The pastor did the preaching. Received 2 by letter, 1 restored and 2 by baptism.

Poplar Creek 2nd Sunday in August. Pastor did the preaching. The church took an active part in the singing, praying and working. Baptized 16. After baptism, another joined to be baptized at the next meeting, and others said they would be at the church next meeting with a change of raiment.

I go to Leake County next week, Winston the next and to Beulah the next to assist in meetings.

In love,
W. H. H. FANCHER.

Meetings.

Have just closed my third meeting. The meeting at Chalybeate Springs reported in a former issue of **THE BAPTIST**.

Providence Church is in Yalobusha Association. Closed meeting with this church Aug. 13th. Baptized 3, restored 1, and received one by letter. Assisted by Bro. J. Frank Ray. Rained nearly every day during meeting.

Spring Hill is also in Yalobusha Association. Meeting lasted 8 days and closed Aug. 21st. Baptized 12. Ideal weather and fine congregations. Assisted by Bro. J. Frank Ray. Each of the churches where Bro. Ray assisted me gave substantial tokens of their appreciation of his services.

W. I. HARGIS.

The Judson.

The Judson Association will meet with Ballardsville Church ten miles east of Tupelo on Tuesday after the second Lord's day in September. We would be pleased to have you with us.

Fraternally yours,

R. S. THOMAS.

The Christian needs more than the veneer and gilt of polite society. He needs righteousness; he needs to get the whole life into harmony with the will of the Father, to make life attractive and forceful—Rev. Robert W. Wallace.

Clinching the Nails.
COLONEL CHAS E. BAKER.

There are qualities and aptitudes that are especially necessary for success in Sunday-school teaching. It is true that to a greater or a less degree we find some particular trait of character more marked or developed in one person than in others; but success in Sunday-school work depends to a large extent upon the ability of the teacher and the superintendent to "clinch the nails."

The idea suggested by this topic is simple; but the more we study the causes of failure in many teachers we shall find that it is one to which the teacher must give proper attention if he is to attain the happiest results in Sunday-school work.

First let us glance at the *need* of nails being clinched. The carpenter holds a nail in a certain position before striking it or driving it into the timber, and he has his reasons for so doing, because there is a certain cleavage as it penetrates the material, which if obtained by proper position will aid in the fastening desired and not cause the splitting of the wood. If he desires the best results, and if the direction of the nail will permit, he will always clinch it, by turning the point back and hammering at it carefully. Strength and security are increased and there is less danger of separating the nail from the wood.

The blacksmith always clinches his nail in attaching the iron shoe to the hoof of a horse—why? Because the nail happens to be too long and he wants merely to break it off? Oh no! for many years the horse-shoe nail has been of one length, and the workman has no desire to save material by shortening it because he clinches every nail and needs to make it firm and hold it in place, otherwise it would soon slip away.

The success of commercial travelers varies with their ability to clinch the nail in making a sale. This is often seen in different salesmen working the same field. One has little success while another following close after reports good results. Everything is determined by the ability to clinch the nails.

Now with this homely illustration I want to urge the importance of the teacher clinching the nails—in Sunday-school work, for there are so many Bible truths that are driven in, and never stay. The teacher often presents the truth to the scholar and holds it in the right position, but after driving it home fails to dwell upon the acceptance of it; and without this clinching of it it soon slips away. Out of a whole hand-full of truths that a given lesson contains, the teacher should select one or two, if time and ability will allow, and drive them home, by magnifying the importance of accepting them. A personal appeal should be gently but forcibly made that will clinch the truth, and have it remain in solid and firm, so that it will be carried longer than through the lesson hour; and if it sticks the scholar has something that will produce good results.

As to the manner of clinching, the teacher

will secure the best results in all work by having an object to attain; and every teacher should select some one out of the class, giving him special but not exclusive, attention, and drive the nails with a determination to clinch each one by emphasis, by personal appeal, before the hour is spent. The clinching cannot always be done before the whole class, but should be done then if possible. While directing the blows towards one scholar it will be felt by others.

Every teacher in teaching a lesson should ask himself: Am I simply hammering in the truth, or am I striving to have each nail made secure by clinching it?—American Weekly.

Through Our Windows.

"Marthy says that she can't see why I set so much store by this window. She says she don't see nothin' but a string of cornfields and a bit of dusty road," said the old woman, with faded eyes wandering out to her favorite view. "She don't know what I see on that old road. There's children a comin' home from school—children that's grown up and scattered long ago—and neighbors a passin' by just as they used to, though most of 'em's passed over Jordan now. There's days when it seems like my whole life travels by on that road. Marthy, she's kind; she wants to give me a front room in the new part of the house where it's all fixed up with improvements, and she ain't got much patience with my likin' for this old window. She don't see what I see from it."

That is why so much of our kindness is mistaken; we do not see—do not take the trouble to see—with any eyes but our own. Every life has its own outlook, its own hopes and aspiration, its own picture gallery of memories, and whatever blessings we would bestow upon it must be fitted to its point of view and not her own. Only love can be really kind, the love that can put itself in another's place and so learn to understand. Could even the Master have been to us what he is if he had not patiently, tenderly, for thirty odd years, looked at our human life as it shows through our windows?—Forward.

Beautiful Things of Life.

A cripple hobbling along on his crutches, blithe, cheerful, grasping tightly a bag of sweetmeats saved from the charity dinner for his little sister; a working girl dividing her last dollar with an unfortunate out of work, and dividing it whole-souledly, joyously; a young woman on a crowded street stopping on her way to pilot to a place of safety a bewildered old woman; a laborer sorely tempted, but returning to its rightful source money which would make him and his more comfortable than they had been in all their lives; a mother leading the life in word and thought and deed which shall be to her children a guiding star in their happy, youthful days and a beacon light in the troublous years beyond; a young girl with nothing to give but smiles and cheery words and helpful

August 25,

hands to those about her, but giving them gladly, unreservedly; busy men or women taking time to be human with their less fortunate fellows, giving of their best to all irrespective of wealth or position—are not these and such as these the beautiful things of life?—Selected.

A Good Record.

Almost every day we hear some one complaining that he is not appreciated. He has not been promoted as fast as he thinks proper. He has not received such consideration as he thinks he deserves. What do these unhappy men and women bring to command them to the consideration of others? Perhaps they have a fine education, or some remarkable talent of eloquence or song. Perhaps their parents were highly esteemed. But what of all this? The best recommendation anyone can bring is a record. When David begged for permission to go out and fight the giant his brother rebuked him. But David had a record. He had done something already. A young man who could slay a lion and a bear might be trusted to take care of a giant. But many young men think they are entitled to consideration before they have done anything worthy of mention. David made his record at home. He did not have to go abroad to accomplish something. He found an opportunity while keeping his father's sheep. The man who wishes to do exploits can find an opportunity near home, and if he fails to see it or to improve it let him not complain that he is not appreciated.—Watchman.

The Coat and the Blanket.

An Indian and a white man being at worship together, were both brought under conviction by the same sermon. The Indian was shortly after led to rejoice in pardoning mercy. The white man for a long time was under distress of mind, and at times almost ready to despair, but at length he was also brought to a comfortable experience of forgiving love. Some time after meeting his red brother, he thus addressed him: "How is it, that I should be so long under conviction, when you found comfort so soon?" "Oh, brother," replied the Indian, "I tell you: there come along a rich prince, he propose to give a new coat; you look at your coat, and say, I don't know; my coat pretty good; I believe it will do a little longer. He then offer me new coat; I look on my old blanket; I say, this good for nothing; I fling it right away, and accept the new coat. Just so, brother, you try to keep your own righteousness for some time: you loth to give it up; but I, poor Indian, had none; therefore I glad at once to receive the righteousness of the Lord Jesus Christ."

This is a good illustration of how hard it is for some people to realize that "our righteousnesses are as filthy rags." (Isaiah lxiv. 6.)—Journal and Messenger.

1904.

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Naming the Children.

What names thoughtless parents give to their helpless offspring, says a writer in Good Housekeeping. By marriage, to be sure, Henrietta Dudley may attain to the estate of being a Coup, or Reverend Mr. Fiddle may have the honor of being made D. D.—these little incidentals are in a measure voluntary and avoidable; but what excuse is offered by those who are responsible for the existence of Cornelius Cobb? Through a long life he has risen superior to his suggestive cognomen, till his white hairs (what he has left) are crowned with a professorship; but every boy under his influence, while he loves and honors him, calls him Corncob!

In this matter of names truth is stranger than fiction; there's no end to the ridiculous combinations. The rise to prominence of every successful soldier, or statesman, or naval hero, is followed by a crop of pigmy namesakes, who grow up to disgrace or shed further lustre on the name they have no right to bear. Of course, this is not done by parents without malice aforethought in the enthusiasm of political preference or the hope of reflected glory. George Washingtons and Martin Van Buren all over this free country have to step aside for the perambulators which carry Deweys and Hobsons and "Teddys."

Deplorable as is this bit of human weakness, or the appropriation of meaningless names from popular novels, or the "ie" which ruins the beauty of so many fine names, I suppose we must accept it. But is not a protest in order against saddling the innocents with the lifelong burdens of a name which is an offence alike to euphony, good English, and a common perception of the eternal fitness of things? We smile, albeit with a quick throb of sympathy, when our son John comes home from school and tells us, with the inhuman glee peculiar to his kind, that the new boy's name is Otis Sweet! Or when Constance—named for her grandmother on her mother's side—speaks of her little brunette friend, Isadore Black (I refrain from multiplying examples); but the unfortunate owners of such names do not smile, and have shed tears, many and bitter over a trial they should never have borne, and for which they are in no way responsible. As Mr. Jack Bunsby said: "The vally o' these here observations lies in the application on 'em"—Ex.

It has been repeatedly asserted that with all our modern missionary activity, we are only playing at missions. Indeed, this is true. What right have we to divide the bread of life into portions and send it to whomsoever it seems convenient for us to send it? The shepherd sought for the lost sheep until he found it. While it might have refused to allow him to take it back to the fold, he at least gave it the opportunity. The lost sheep are those who are still outside of the kingdom, be they here or there. Jesus said, "Go teach all nations." It is our business to seek until we find them.

A Common Fault.

It is a common fault of many congregations to sit in the back of the church, filling up the back pews first, and forcing late comers and strangers to sit in front of them. While at first thought this matter seems to be one of small moment, when considered, it proves to be of much im-

portance. In the first place, what has been aptly called a "bald-headed church," is very disconcerting to the minister who has to speak across a non-conducting air-space, and necessarily to raise his voice to overcome the distance.

Secondly, the singing and responsive reading are irreparably spoiled, and all who wish to take part in the services are discouraged by this same "air-cushion," and, unlike the minister, they do not have to keep on, so they give up in disgust.

But the third reason is, perhaps, more vitally important than either of the foregoing. Strangers who do not know how to follow the service, being forced to sit in front of the already assembled congregation, have no one to follow, become confused and embarrassed by the changes of posture ritual acts, and are discouraged from coming again.—Ex.

"Comfort Powders."

"Helpful in cases of discouragement, discontent, loss of patience, disappointment, heart trouble, etc. Take a powder each morning, or as often as needful, thoroughly mixed with equal parts of confidence and thanksgiving. Prepared from the medicine chest of the great physician, by a shut-in."

He shall deliver the in six troubles; yea, in seven there shall no evil touch thee.

These "powders" rolled in plain white paper and put up in little boxes which wing their way all over the country, have brought comfort and light to many burdened souls. They are prepared by a "shut-in" in Maine, a chair-ridden rheumatic, who for many years has been helpless. But great as his misfortune is he is always cheerful and happy. The "medicine chest of the Great Physician" is ever at his hand open before him. He draws freely and gives freely, and in both he receives strength.

Such a life is its own comment, speaking more forcibly than any words can do. Have you afflictions, burdens? Do others have an easier or more joyous life? Is all the world dark? Do you wonder what will be the outcome? Think of this strong soul, with nothing of blessing save what it has power to draw for itself. Ought you not to do as much for yourself as he who sits constantly under the cloud?—Ex.

Many of our lives are like the trees in orchards and forests, all over the land, in early April days, waiting for the warm sunshine and gentle rains to call out their foliage and fruits; we need the warm south wind of God's love and of the Holy Spirit to woo the blessed possibilities that are sleeping in our lives. We need Easter in our hearts, a resurrection which shall cause us to arise and shine and put on our beautiful garments.—J. R. Miller, D. D.

Love is the fusing element of all life; the tremulous, softly defined horizon-line that at once separates and unites the spheres, terminating our human visions; the trying place where earth and heaven meet.—Lucy Larcom.

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T. J. BAILEY EDITOR AND MANAGER.

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An Announcement.

We are much gratified to be able to announce that not later than October 1, Dr. H. F. Spokes will become associate editor of **THE BAPTIST**. We are sure this announcement will be very gratifying to Mississippi Baptists, so many of whom are personally acquainted with Dr. Spokes. It affords the editor pleasure to say that no arrangement could have been made that would have been so satisfactory to him as this. With this increased force on the paper, we are safe in promising our readers a paper greatly improved. Now brethren, give us your hearty, and prompt support. As our expenses will be greatly increased, we kindly urge every one who is in arrears to promptly remit the amount or as much thereof as you can. We are sure you intend to pay, but we beg that you do not delay this matter. The amount you are due us is very small, but the aggregate of a great many small amounts will meet all of our obligations. The danger is that because of the very smallness of the amount you may let it go unpaid. Please do not neglect us. And while you are remitting, ask some brother to join you either in renewing or in new subscription. A strong pull altogether will make our paper what we need.

The Association.

The associational season in Mississippi opens next week. These gatherings should be made rallying occasions for all the subjects of our efforts, missions always being in the lead, followed closely by the college, Orphanage, paper, ministerial education and education in general. The very nature of these great objects should suggest to us the importance of the best preparation possible on the part of those who make up these gatherings.

We need to engage in earnest prayer for divine guidance in all our deliberations. We need to feel the presence and unction of the Holy Spirit. We need to have an eye

single to God's glory. It is the "Father's business" and not ours that calls us together on these occasions, therefore, nothing of a selfish nature should be approved. The discussion of any subject which will advance the worthy objects which we foster is admissible.

Let us all concern ourselves to have a Christly spirit prevail. Let us strive for that courtesy which will in honor prefer one another. The visiting brother should have the good sense not to try to monopolize the time of the association; but, if he has not, the association should have the grit not to allow him to do so. Let all things be done decently and in order. Let it be apparent to the public generally that we are striving to advance the cause of our Lord, and that to do so, we are willing to be used by him in his own way. It is possible at these meetings to put into motion great movements for the spread of the kingdom of our Lord.

A Complication.

In 1453, just 451 years ago, Constantinople was captured by the "unspeakable" Turk. The law was that all subjects of the Sultan should be Mohammedans. This law was so changed as to grant certain privileges to subjects of all Christian nations. But the United States was not then in existence, and Turkey has all along held that the citizens of the United States were not entitled to the benefit arising from the concessions made to nations then existing. As a result of this the United States has always been hampered in her missionary work in Turkey. Seeing the manifest injustice of such discrimination, our government recently demanded that "American Missions, schools and charitable institutions in Turkey shall be put on the same basis as those of other nations." This demand is based on the treaty of 1830 which guaranteed to subjects of the United States the same privileges in Turkey as the "most favored nations." The Sultan granted all our government has demanded, placing our missionaries on an equal footing with other nations. This opens up Turkey to American missions as never before, and adds another incentive to enlarged operations in this most unfriendly country. It is said that hitherto Roberts College was the only school which held a charter from the Turkish government. All the other institutions were operated on the sufferance of the Sultan. Thus it appears that one by one the barriers to missionary progress are giving away. All these providential interventions should prove spurs to our missionary zeal and activity. Things which we cannot do, God is doing. Thus it has always been. Truly "man's extremity is God's opportunity." The grace of God can conquer the turbulent Turk as well as the polite Frenchman.

"The ladies, too, can help far more than they now believe. Let them desist from offering valuable prizes on games of chance.

"The gambler often says to the police that it is a hollow mockery to arrest him for risking a nickel, while society is permitted to play for cut-glass and other articles worth many dollars. These ladies have it in their power to make or mar the life of the male child of the family. By their example will he shape his course, and because of this example, it may be that the police of the future will have to deal

"All parties arrested for gambling will be required to go to prison, put up \$50 in cash or give a good and satisfactory bond for that sum."

Evangelist E. B. Miller is conducting revivals in the country near West Point during August. At Montpelier there were about 20 accessions and restorations. Great crowds attended the meeting at Slate Springs. Their enthusiasm was not cooled by the rains, which fell every day except the last two. There were 15 accessions during the week. The revival season is on at Sabougla, and in two days 8 have been approved for baptism and church membership. From this place Bro. Miller will go to Beuna Vista, and join Bro. Houghton in revival 4th Sunday.

The conscience of every man recognizes courage as the foundation of manliness, and manliness as the perfection of human character—Thomas Hughes.

Half an Apple.

One cold winter morning, about thirty years ago, a number of girls and boys were gathered around the stove in a schoolroom. They talked and laughed among themselves, paying little heed to a new scholar who stood apart from the rest. Now and then they cast side glances in her direction, or turned to stare rudely; but nobody spoke to her.

When Libby had grown to be a woman, she told me this story herself, and she used to say that it was her gift of half an apple that won for her so dear a friend as Hetty Rowe.

But I think that something besides the apple comforted that little heart on that cold morning. Do not you think so?—Our Dumb Animals.

A writer tells how a little child once preached a sermon to him. "Is your father at home?" I asked a small child at our village doctor's doorstep.

"No," she said, "he's away." "Where do you think I could find him?"

"Well," she said, with a considering air, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."—Presbyterian.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by The Jones Drug Store. Mail orders promptly filled.

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"My name is Libby," said the owner of the bright eyes; "what is yours?"

"My name is Hettie," replied the other girl.

"Well," said Libby, "do you want to sit with me? There is a vacant seat beside mine, and I know the teacher will let you."

Hetty thought she would like that plan very much, so the two little girls went off to find Libby's seat, where they chatted happily till the bell rang.

"Where is Hetty Rowe?" asked the teacher; and then before anybody had time to answer, she spied her seated next to the mer-

ry-faced Libby. The teacher smiled, saying, "I see you are in good hands," and Hetty was allowed to keep the seat for many a day.

When Libby had grown to be a woman, she told me this story herself, and she used to say that it was her gift of half an apple that won for her so dear a friend as Hetty Rowe.

The little girl had never been to school before, and she began to feel shy and homesick. She wished she could run home to mother, and have a good cry in her loving arms. One little tear-drop trembled in her eye, and seemed ready to fall; but it never did, for just then something happened.

Suddenly the outer door flew open, and a bright-eyed, rosy-cheeked girl rushed in. She brought plenty of the clear, frosty air with her, and she imparted a cheer to the schoolroom that it had not had before. She walked up to the stove quite as it was at home, and after saying good morning to everybody, her eyes fell upon the new scholar.

"Good morning," she said, sweetly across the stovepipe.

The little girl on the other side brightened up at once, though she answered somewhat timidly. "Cold, is it not?" the newcomer went on, pulling off her mittens and holding her red hands over the stove. Then she sent one of her plump hands down to the depths of her pocket, and when it came out it held a fine red apple. With her strong fingers she split it in two, and with a smile she passed half of it to the new scholar.

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Dear Sir: Please ask your WIFE, DAUGHTER or SISTER to Read MY FREE Offer. Wise Words to Sufferers. From a Woman of Notre Dame, Ind.

I will mail, free of any charge, this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about 2 cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it. This is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhœa (Whites), Displacement or Falling of the Womb, Profuse, Scanty or

Painful Periods, Tumors or Growths, address MRS. M. SUMMERS for the Free Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

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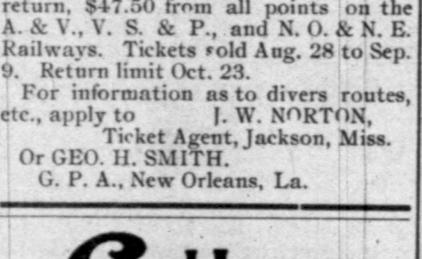
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" Crusher 7:33" 4:33"

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" Wilmer 7:57" 4:57"

" Latonia 8:12" 5:13"

" Brushy 8:19" 5:20"

" Donovan 8:26" 5:27"

" Evanston 8:35" 5:35"

" Lucedale 8:41" 5:42"

" Eubank 8:48" 5:48"

" Bexley 8:55" 5:55"

" Merrill 9:11" 6:12"

" Leaf 9:28" 6:29"

" McLain 9:42" 6:45"

" Little Creek 9:47" 6:50"

" Beaumont 10:02" 7:04"

" Hintonville 10:23" 7:26"

" Richton 10:40" 7:44"

" Loper 10:58" 8:08"

" Ovette 11:12" 8:18"

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Ar. Laurel. 12:08" 9:15"

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Stations. No. 1. No. 3.

Ar. Mobile 6:30pm 11:30am

" Orchard 5:59" 11:02"

" Crusher 5:53" 10:46"

" Semmes 5:46" 10:39"

" Wilmer 5:29" 10:22"

" Latonia 5:13" 10:07"

" Brushy 5:01" 10:00"

" Donovan 4:55" 9:53"

" Evanston 4:47" 9:44"

" Lucedale 4:41" 9:38"

" Eubank 4:31" 9:27"

" Bexley 4:24" 9:21"

" Merrill 4:14" 9:11"

" Leaf 3:57" 8:52"

" McLain 3:43" 8:56"

" Little Creek 3:38" 8:30"

" Beaumont 3:21" 8:13"

" Hintonville 3:03" 7:55"

" Richton 2:46" 7:36"

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Meetings of Associations for 1904.

AUGUST.

West Judson, Uclatubba, 4 miles north-west Saltillo, M. & O. railroad, August 30.
Chickasahay, Waynesboro, M. & O. railroad, August 31.
Tippah, Academy, 5 miles southeast Blue Mountain, August 31.

SEPTEMBER.

Sunflower, Shelby, Y. & M. V. railroad, September 6.
Oxford, Bethel, 3 miles southeast Water Valley, I. C. railroad, September 7.
Copiah, Strong Hope, 11 miles east Weston, I. C. railroad, September 8.
Columbus, Starkville, Aberdeen Branch I. C. railroad, September 9.
Pearl River, Caney, 3 miles from Baxterville, on G. & S. I. R. R., September 10.
Chickasaw, Bethel, 10 miles west Echu, September 13.
Tishomingo, Cross Roads, 9 miles south-west Iuka, September 16.
Mount Pisgah, Poplar Springs, Newton county, September 17.
Strong River, Stonewall, 4 miles east Shivers, Columbia Branch G. & S. I. railroad, September 17.
Bethel: Pine Ridge church, 6 miles S of Sunnall, Marion county, Saturday, September 17.
Tallahala: Pine Grove church, 5 miles west of Ellaville, Saturday, Sept. 17.
Calhoun, Elam, 3 miles east Coffeyville, I. C. railroad, September 21.
Bogue Chitto, Eunon, 16 miles east Summit, I. C. railroad, September 22.
Union, New Providence, 20 miles west Brookhaven, I. C. railroad, September 22.

Coldwater, Senatobia, I. C. railroad, October 12.
New Liberty, Eden, 14 miles west Sylvarena, October 12.
Kosciusko, Vicksburg, 10 miles south Kosciusko, Aberdeen Branch I. C. railroad, October 14.
Lincoln County, Damascus, 16 miles west Brookhaven, I. C. railroad, October 14.
Hopewell, Line Creek, 5 miles southwest Morton, A. & V. railroad, October 15.
Leaf River, Washington, Greene county, October 15.
Chocktaw, Blackwater, Kemper county, October 15.
Tombigbee, Highland, 18 miles south Iuka, M. & C. railroad, October 15.
Trinity, Bently, 16 miles north Eupora, Southern Railroad, October 19.
Harmony, Standing Pine, 25 miles north Forest, A. & V. railroad, October 21.
South Mississippi, New Hope, October 22.
Oktibbeha: Rocky Creek church, Newton county, Saturday, October 29.

NOVEMBER

Lebanon, Ellisville, N. O. & N. E. railroad, November 2.

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1904.

THE BAPTIST.

Deaths.

Breaking Camp at Labor's Call.

Now our tents are gently folded,
No more camp fires light our shore,
All our Summer hours have glided
On to join the days of yore.

We now leave the air refreshing
Of the sea whose breezes bore
Argosies of health and blessing,
And of hope a bounteous store.

Yet with faces pale we linger
For the hand grasps brief, but strong,
Ere we mount each one his charge
For the journey short or long.

That will bring us where are groaning
All the mills of Toil and Care,
And where voices loud are calling,
"Hasten and your strong arms bare."

Eddie Mitchell was born March 3, 1886 and died Aug. 18, 1904. He united with the Baptist church at Wiggins, Miss., in April, 1903.

The day before Eddie died he told his father he was going to heaven.

Weep not father and mother, for your dear boy. Be ready to meet him when the Lord calls.

A. FRIEND.

Mrs. E. L. Sisson.

Whereas, it hath seemed good unto the Lord to remove from this life our sister, Mrs. E. L. Sisson, therefore, be it Resolved, by the W. M. S. of the Hatfieldburg First Baptist Church,

1st. That in the death of this dear sister our society and church have lost a valued member and a bright and active worker for the Master.

2d. That we greatly deplore the loss of this woman, whose Christian career, while brief, was full of consecrated service, and whose young life seemed so full of promise, but we humbly submit to the will of Him who in infinite wisdom doth all things well.

3d. That we extend our deepest sympathy to her bereaved husband in his great sorrow, and that we send him a copy of these resolutions, a copy be furnished THE BAPTIST for publication, and that they be spread upon the minutes of this Society.

MRS. R. B. STAPLETON,
MISS MAY CHAMBERS, President
Secretary.

Married.

Cruise—Westbrook.

At the home of the bride's parents, on Aug. 17, 1904, Mr. T. J. Cruise and Miss Dora Westbrook, the writer officiating. May the Lord bless their union.

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Dr. D. M. Bye's Balmy Oils for cancer, are a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases scoured in the last ten years. If not afflicted, cut this out and send it to some suffering one. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas.

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Ants and Roaches—Powdered borax scattered in their haunts is a "sure cure." One teaspoonful of tartar emetic mixed with one teaspoonful of sugar, and put where ants are troublesome, will drive them away in a day.

Fleas—These may be driven away by scattering lime or cayenne pepper in the places which they frequent. Oil of pennyroyal is also good.

Moths—These may be prevented by the use of moth-balls, or bags made of crushed lavender and lemonverbena with cloves and other pungent spice. Powdered

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Flies and Mosquitoes—The best preventive is tight screens and constant vigilance. Mosquitoes dislike lavender and green walnut. Fly-paper is made as follows: Take equal parts of melted resin and castor oil, and spread while warm on strong, thick paper. Or use four ounces of quassia chips boiled in one pint of water. When cold strain and add water to make one pint, and two ounces of alcohol. Sweeten with sugar and pour in saucers.

Bedbugs—Use turpentine, corrosive sublimate, etc., but the surest method is to fumigate with sulphur.—Woman's Home Companion.

Cotton picking in Mississippi has begun in a small way, several bales already having been sold.

Order your buggy from Brown Bros.

The estimated attendance at the St. Louis Fair is over 100,000 per day.

ANNOUNCEMENTS.

We are authorized to announce

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as a candidate for Representative in the 59th Congress from the Eighth District of Mississippi, subject to the action of the Democratic party.

Brown Bros. sell Columbus Buggies Chattanooga, Weber, and Mitchell Wagons, and all kinds of Harness.

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Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—September, 1904.

Subject: Heralds of the Cross
in Home Lands.

1. Hymn—"I Love Thy Kingdom,
Lord."

2. Bible Reading—"Fellowship in the
Gospel;" 2 Tim. 1:1-9; Phil. 1:3-7; Col.
1:9-14; Phil. 4:6.

3. Item—In S. B. C. Territory are
616 Heralds of the Cross, known as
Home Missionaries. Dr. B. D. Gray says
of many of these:

"Nowhere on the globe are missionaries
enduring greater hardships. The
story of self-sacrifice of the missionaries
and their devoted wives, if fully told,
would enroll them on the list of worthies."

4. Petition for our Home Heralds
and that the privilege of helping through
prayer, may be more appreciated.

5. Leaflet—"John Eliot, The Apostle
to the Indians," by M. Katherine Ben-
nett.

6. Short Talk on Prayer—Based on
words of Home Missionaries. "Prayer
and pains through faith in Jesus Christ,
will do anything."—John Eliot's motto.

7. Call for incidents illustrating the
power of prayer.

8. Leaflet—"A Tenth and a Tramp,"
a story from life, by Ada Melville Shaw.

9. Messages from our substitutes in
the Home Land. See September Home
Field.

10. Questions—What have missiona-
ries a right to expect from those whom
they represent?

11. Business, etc.—Has the Society
sent for letter of a missionary needing
the help of a box? If not, why delay?

12. Parting Thoughts—What place
has prayer had in my life; what place
should it have? Am I giving as I
should?

A Memory Rose Jar.

It was the season of Roses, and
their abundant bloom was lav-
ished upon a clergyman and his
wife who were to leave their peo-
ple in the early autumn. "Let
us keep the rose leaves from all
these beautiful clusters," said
the good wife, after a certain oc-
casion when the whole house
had been decorated with the fra-
grant blossoms.

So as the leaves fell they were
dropped into a rose jar, and all
through the summer, as the roses
came and faded, the petals were
put it down. If the Lord is

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:
Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

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put it down. If the Lord is

willing to carry me he is willing
to carry my care."—The Class-
mate.

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Christ, and that means literally, "my martyrs." The words are the same. Every Christian is a potential martyr, that is to say, may find himself in circumstances when he must choose between the faith he professes and death, and this world is not so changed yet but that they who really confess Christ may have to suffer for it.—James Stalker.

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Into sight:
The threads he spins blend darkly,
Nor token show
Of how the gold and crimson
Is beauty glow;
But when the weaving's ended,
And work complete,
The other side the pattern shows
All fair and sweet.

How like our life! We journey on
The weary way,
No love to bless, no sun to make
Our darkness day;
The world is wide, the battle fierce,
Nor can we tell
Whether the victor's song of joy
Our hearts will swell:
Simply by faith in Jesus' cross
We, clinging, hide,
And know that perfect rest will find
The other side.

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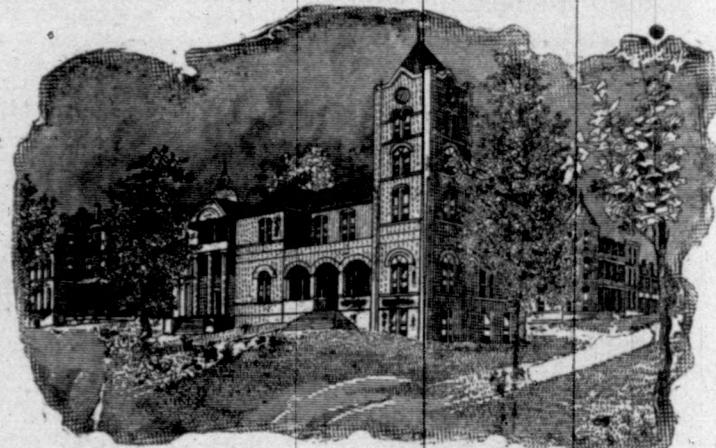
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